THE KATHA UPANISHAD.

कठोपनिषत्

Sanskrit text, English translation and word for word meaning.

BY

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अष्टेकर कंपनी, पुणें शहर.

॥ कठोपनिषत् ॥

ॐ सह नाववतु ॥ सह नौ भुनक्तु ॥ सह वीर्यं करवावहै ॥ तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

First Chapter.

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ॥
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

So the story goes: Vājashravasa, the son of Vajashravas, desiring (heavenly reward) gave away all his wealth. He had a son, by name Nachiketas. 1.

ह वै (Indeclinables, used to call to remembrance some past events or history), वाजश्रवसः son of Vajashrava, उशन् desirous (of heavenly rewards), सर्ववेदसं all (his) possessions ददौ gave away. तस्य his ह (so the story goes) नचिकेता नाम Nachiketas by name पुत्रः son आस was.

तं ह कुमारं सन्तं दक्षिणासु नीयमानासु श्रद्धाऽऽविवेश ॥
सोऽमन्यत ॥ २ ॥

Him, though young, faith possessed as the gifts were being distributed; he thought : 2.

कुमारं young boy सन्तं being तं him, दक्षिणासु the final gifts नीयमानासु (were being distributed) श्रद्धा faith आविवेश entered. सः he अमन्यत thought.

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनंदा नाम ते लोकास्तान्स गच्छति ता ददत् ॥ ३ ॥

These are cows that have drunk water for the last time, eaten grass for the last time, have yielded their last milk and are devoid of vigour. Joyless verily are those worlds that he attains who gives these. 3.

पीतोदकाः which have finished drinking water, जग्धतृणाः which have finished eating grass, दुग्धदोहाः which have given their milk निरिंद्रियाः which are unable to calve any more, ताः them (*i. e*, the cows of the aforesaid nature) ददत् one who gives, सः he अनंदाः joyless नाम verily ते those लोकाः worlds, तान् to them गच्छति goes.

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तं होवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

He said unto his sire, 'Father, to whom wilt thou give me'? He said this a second and a third time. To him he said, 'Unto Death' 'do I give thee.' 4.

सः he ह पितरं unto (his) father उवाच said तत=तात Father ! कस्मै to whom (of the priests) मां me दास्यसि wilt thou give इति thus, द्वितीयं a second time तृतीयं for the third time. (पिता the father) तं to him, ह (so the story goes) उवाच said त्वा thee मृत्यवे unto Death ददामि I give इति thus.

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किं स्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥ ५ ॥

Nachiketas thought: Among many I go the first; among many I go midmost ; then what is there for Death to do which he will now do through me ! 5.

बहूनां among many (sons and disciples) प्रथमः of first rank एमि I go बहूनां among many मध्यमः midmost एमि I go किंस्वित् what यमस्य of Yama or Death कर्तव्यं work यत् which मया through me अद्य to-day करिष्यति will accomplish.

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

Call to mind how our ancestors behaved and mark also how others now behave ; like corn, decays the mortal and like corn he is born again. 6.

पूर्वे those who came before यथा how (वृत्ताः behaved) अनुपश्य remember तथा so also अपरे others प्रतिपश्य observe मर्त्यः the mortal सस्यं corn इव like पच्यते ripens (and falls) सस्यं corn इव like पुनः again आजायते is born.

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्तिं कुर्वन्तिं हर वैवस्वतोदकम् ॥ ७ ॥

Like fire, a *Brahmana* guest enters houses; men give this peace-offering to quiet him *Vaivasvata* ! Fetch water. (So said the attendants of Yama to their master). 7.

ब्राह्मणः Brahmana अतिथिः guest सन् being, वैश्वानरः fire (इव like) गृहान् the houses प्रविशति enters into तस्य his (the guest's) एतां this शान्तिं peace-offering कुर्वन्ति do वैवस्वत O son of Vivasvan (the sun), हर bring उदकं water.

आशाप्रतीक्षे संगतं सूनृतां चेष्टापूर्ते पुत्रपशूंश्च सर्वान् ।
एतद्वृंक्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥८॥

Hope and expectation, company with good people, true and pleasant discourse, sacrifices, acts of philanthrophy children and cattle, all these are destroyed of the foolish man, in whose house a *Brahamana* guest stays without eating. 8.

ब्राह्मणः Brahmana अनश्नन् without eating यस्य whose गृहे in house वसति stays ; (तस्य his) अल्पमेधसः foolish पुरुषस्य of a man आशाप्रतीक्षे hopes and expectations, संगतं the merit obtained from the association with good people, सूनृतां the merit obtained from speaking good and pleasing words to others, इष्टापूर्ते merits gained from the performance of sacrifices and philanthropic works पुत्रपशून् children and cattle— सर्वान् all, एतत् this वृंक्ते destroys.

तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन्ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥९॥

[Death, returning from a three days absence, found Nachiketas had not received hospitality ; so, he said :]

As you have lived here, Oh Brāhmana, a venerable guest in my house for three nights without eating, be my prostration to you, Oh Brāhman, may good befall me. Therefore, ask three boons, in return. 9.

ब्रह्मन् O Brahman (त्वं you) अतिथिः a guest नमस्यः worshipful यत् as मे my गृहे in house तिस्रः three रात्रीः nights अनश्नन् without eating अवात्सीः dwelt तस्मात् therefore in return ब्रह्मन् O Brahman ते to thee नमः obeisance अस्तु let there be ! मे to me स्वस्ति welfare अस्तु let there be प्रति in return त्रीन् three वरान् boons वृणीष्व choose.

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभिमृत्यो ।
त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

(Nachiketas said) That Gautama may be freed from anxiety, be calm in mind, void of wrath against me, that he may recognise and welcome me sent back by you—is, Oh Death, the first of the three boons I ask. 10.

मृत्यो O Death, गौतमः Gautama (i. e., Nachiketas' father) शान्तसंकल्पः free from anxiety, सुमनाः of good mind मा अभि towards me वीतमन्युः void of wrath यथा स्यात् may be ; प्रतीतः having recognised त्वत्प्रसृष्टं sent back by thee मा me अभिवदेत् may welcome एतत् this त्रयाणां of the three प्रथमं the first वरं the boon वृणे I choose.

यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम्॥ ११ ॥

(Death replied) Sent back by me 'Auddâlaki,' the son of 'Aruna' will recognise you, as before, will sleep during

nights in peace and when he sees you released from the jaws of Death, will lose his wrath. 11.

आरुणिः the son of Aruna, औद्दालकिः Auddalaki पुरस्तात् even before (त्वयि towards thee) यथा as मत्प्रसृष्टः=प्रसृष्टं sent back by me (तथैव so) भविता shall become. प्रतीतः one who has recognised सः he त्वां thee मृत्युमुखात् from the jaws of death प्रमुक्तं released ददृशिवान् having seen वीतमन्युः free from anger रात्रीः the nights सुखं peacefully शयिता will sleep.

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति।
उभे तीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

(Nachiketas said) In heaven there is no fear. You are not there ; nor (there) one fears old age. Having crossed both hunger and thirst, and gone beyond sorrow, one in heaven rejoices. 12.

स्वर्गे in the heaven लोके world किंचन whatever भयं fear न अस्ति does not exist तत्र there त्वं you न not च and जरया by old age बिभेति (one) is afraid. उभे both अशनायापिपासे hunger and thirst तीर्त्वा having crossed, शोकातिगः gone beyond sorrow स्वर्गलोके in the Heaven-world मोदते rejoices.

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्दधानाय मह्यम्।
स्वर्गलोका अमृतत्वं भजन्त एतद्द्वितीयेन वृणे वरेण ॥ १३ ॥

Oh Death ! thou knowest the fire which leads to heaven ; explain to me, who am faithful, that (fire) by which those, who desire heaven, attain immortality. I choose this (knowledge) by my second boon. 13.

मृत्यो O Death, सः that त्वं thou स्वर्ग्यं that leads to heaven अग्निं fire (the sacrifice) अध्येषि knowest, तं that श्रद्दधानाय full of faith मह्यं to me प्रब्रूहि tell (instruct) स्वर्गलोकाः those who aim at the attainment of heaven अमृतत्वं the immortality (of the

Devas) भजन्ते attain. एतत् this द्वितीयेन by the second वरेण boon वृणे I choose.

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनंतलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् ॥१४॥

(Death said) That I tell thee; know it from me, Oh Nachiketas ; I know the fire leading to heaven ; know the fire which is the attainment of the endless world and the support thereof,—that which is set down in the secret place of the heart. 14.

(अहं I) स्वर्ग्यं that leads to heaven अग्निं the fire प्रजानन् knowing ते to thee प्रब्रवीमि I tell, तत् that उ verily मे from me निबोध learn नचिकेतः O Nachiketas, त्वं thou एतं this अनंतलोकाप्तिं as a means to the attainment of the endless world, अथो and प्रतिष्ठां the support गुहायां in the cavity (*i.e.*, in the heart of the learned (निहितं dwelling) विद्धि know.

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः ॥१५॥

Death told him the fire, the source of the worlds, what bricks, how many and how. Also Nachiketas repeated it as explained. Then Death, being pleased, said to him again. 15.

(यमः Yama) तस्मै to him लोकादिं the source of the world तं that अग्निं fire उवाच told. याः what kind यावतीः how many वा or इष्टकाः bricks यथा how (the sacrificial fire is to be lit) वा or सः he (Nichiketas) च and अपि also तत् that (what Yama told) यथोक्तं as told प्रत्यवदत् repeated. अथ then मृत्युः Death अस्य=अस्मै to him तुष्टः (सन्) being pleased पुनः again एव even आह said.

तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भवितायमग्निः सृंकां चेमामनेकरूपां गृहाण ॥१६॥

Delighted, the high-souled Death said to him—"I give thee here, to-day this further boon ; by thy name alone, shall this fire be known and take, thou, this garland also of various hues. 16.

महात्मा the high-souled (Death) प्रीयमाणः delighted तं him (Nachiketas) अब्रवीत् said इह here, एव even अद्य to-day तव to thee भूयः again वरं boon ददामि I give. अयं this अग्निः fire (sacrifice) तव thy एव verily नाम्ना by name भविता shall be. इमां this अनेकरूपां of various hues सृंकां garland गृहाण take.

त्रिणाचिकेतस्त्रिभिरेत्य संधिं त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमां शान्तिमत्यंतमेति ॥१७॥

Having kindled the three-fold Nachiketas, being united with the three, doing the three-fold Karma, one crosses birth and death, knowing the adorable, the bright, the omniscient fire born of Brahman, and realising him, attains peace for ever. 17.

त्रिभिः with the three संधिं union एत्य having attained त्रिणाचिकेतः one who has kindled the three-fold Nachiketa fire त्रिकर्मकृत् one who has done his three duties जन्ममृत्यू birth and death तरति crosses. ईड्यं worshipful ब्रह्मजज्ञं born of Brahman and omniscient देवं resplendent विदित्वा knowing निचाय्य realising इमां this अत्यंतं for ever शान्तिं peace एति attains.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वांश्चिनुते नाचिकेतम् ।
स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥१८॥

He who performs the three-fold Nachiketas sacrifice knowing these three, who builds the Nachiketa fire with this knowledge, casts off Death's bonds in advance, passes beyond grief and rejoices in heaven. 18.

यः He त्रिणाचिकेतः who has thrice performed the Nachiketa sacrifice, विद्वान् the knower एतत् these त्रयं three विदित्वा knowing नाचिकेतं the Nachiketa fire (scrifice) चिनुते performs. सः he पुरतः in advance मृत्युपाशान् the bonds of death प्रणोद्य destroying शोकातिगः transcending grief स्वर्गलोके in the heaven-world मोदते rejoices.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो वृणीष्व॥१९

This is thy fire, Oh, Nachiketas, which leads to heaven and which thou didst choose by the second boon; people will call this fire thine alone ; Oh Nachiketas, choose the third boon. 19.

नचिकेतः O Nachiketas, ते thy एषः this स्वर्ग्यः which leads to heaven अग्निः the fire यं which द्वितीयेन by the second वरेण boon अवृणीथाः chose, जनासः people एतं this अग्निं fire (sacrifice) तव एव thy alone प्रवक्ष्यन्ति will call. नचिकेतः O Nachiketas, तृतीयं the third वरं boon वृणीष्व choose.

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥२०॥

(Nachiketas said)— This well-known doubt as to what becomes of a man after death,—some say he is and some say he is not,—this I shall know being taught by thee. This boon is the third of the boons. 20.

मनुष्ये man प्रेते being dead या what इयं this विचिकित्सा doubt (अस्ति is) एके some अस्ति exists इति thus, एके some च again न not अयं this अस्ति exists इति thus (वदन्ति say). त्वया by thee अनुशिष्टः being taught एतत् this विद्याम् I shall know. वराणां of he boons एषः this तृतीयः the third वरः boon.

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥२१॥

About this, even the gods of yore had doubt. For, it is not easy to know—subtle is this matter. Oh, Nachiketas, ask for some other boon. Press not this on me ; give this up for me. 21.

देवैः by the devas अपि even अत्र on this point पुरा before विचिकित्सितं doubted. हि because (इदं it) न not सुविज्ञेयं easy to understand एषः this धर्मः subject अणुः subtle. नाचिकेतः O Nachiketas, अन्यं other वरं boon वृणीष्व choose. मा me मा do not उपरोत्सीः entreat ; मा me एनं this अतिसृज give up.

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुविज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित्॥२२

Indeed thou sayest, Oh, Death, that even the gods had doubts about this and that this is not easy to know. None other like thee, who could tell of this, can be obtained; no other boon can at all be equal of this. 22.

अत्र on this subject किल indeed देवैः the gods पुरा formerly विचिकित्सितं doubted यत् which त्वं thou च also मृत्यो O Death, न not सुज्ञेयं easy to understand आत्थ sayest. अस्य of this subject वक्ता teacher च and त्वादृक् like thee अन्यः another न not लभ्यः to be obtained (अतः therefore) एतस्य of this तुल्यः equal अन्यः other कश्चित् any वरः boon न not (अस्ति is).

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि॥२३॥

(Death said)—Ask for centenarian sons and grand-sons, many cattle, elephants, gold and horses. Ask for wide extent of earth and live yourself, as many autumns as you like. 23.

शतायुष: of hundred year's duration of life पुत्रपौत्रान् sons and grandsons वृणीष्व choose बहून् many पशून् cattle हस्तिहिरण्य elephants and gold अश्वान् horses भूमे: on earth महत् vast आयतनं territory वृणीष्व choose च and also स्वयं yourself यावत् as long शरद: years (जीवितुं to live) इच्छसि desire (तावत् as) जीव live

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वां कामभाजं करोमि ॥२४॥

If you think some boon equal to this demand, demand wealh and longevity. Be king of the wide earth, O Nachiketas, I shall make you enjoy all your desires. 24.

यदि if वरं boon एतत् तुल्यं equal to this मन्यसे you think वित्तं wealth च and चिरजीविकां long life वृणीष्व ask. नचिकेत: O Nachiketas महाभूमौ on the wide earth त्वं you एधि be. अहं I त्वा you कामानां of (all) desires कामभाजं enjoyer करोमि will make.

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामांश्छंदतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या नहीदृशा लंभनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः ।२५॥

Whatever desires are difficult to get in the land of mortals, ask, as thou likest, for all such. These nymphs with their chariots and lutes–such ones are not obtainable by mortals; by these, by me given, be waited on. O Nachiketas, do not ask about death. 25.

ये ये which which (whatever) कामा: desires मर्त्यलोके in the mortal world दुर्लभा: difficult to get (तान् those) सर्वान् all छंदत: according to your desire प्रार्थयस्व ask for. इमा: these सरथा: with chariots सतूर्या: with musical instruments रामा: fair damsels ईदृशा: such (damsels) मनुष्यै: by men न हि not indeed लंभनीया: obtainable. मत्प्रत्ताभि: given by me आभि: by these परिचारयस्व be waited on, नचिकेत: ON achiketas मरणं (about) death मा do not अनुप्राक्षी: ask.

श्वोभावा मर्त्यस्य यदंतकैतत्सर्वेंद्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥२६॥

(Nachiketas said)— Ephemeral these ; O Death, these wear out that which is man's— the vigour of all the senses. Even the longest life is, indeed, short. Thine alone be the chariots, thine the dance and song. 26.

अंतक O Death (त्वदुक्ताः भोगाः the enjoyments enumerated by thee) श्वोभावाः ephemeral (*lit.* uncertain in existence even tomorrow) मर्त्यस्य of the mortal सर्वेन्द्रियाणां of all the senses यत् what तेजः vigour एतत् this जरयन्ति wear out अपि also सर्वं all जीवितं life अल्पं short एव verily तव thy वाहाः chariots नृत्यगीते dance and song, तव एव thine alone.

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥२७॥

Man is not satisfied with (any amount of) wealth. Should we take wealth after beholding you ? Even life we shall have only as long as thou rulest over it. Hence, that alone is the boon to be chosen by me. 27.

मनुष्यः man वित्तेन with wealth न not तर्पणीयः satisfied. (वयं) चेत् if त्वा thee अद्राक्ष्म have seen, वित्तं wealth लप्स्यामहे should get. (तथा एव so also) यावत् so long त्वं thou ईशिष्यसि rulest जीविष्यामः (we) shall live, तु but सः that वरः boon एव alone मे my वरणीयः is to be chosen.

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन्वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत ॥२८॥

What decaying mortal living in the world below and possessed of knowledge, having come near the undecaying and the immortal, will exult in long life understanding the pleasures of beauty and delight ? 28.

अजीर्यतां the undecaying अमृतानां the immortal ones उपेत्य having reached, प्रजानन् knowing, क्वधःस्थः existing on the earth down below जीर्यन् decaying कः who मर्त्यः the mortal वर्णरतिप्रमोदान् pleasures of beauty and delight; अभिध्यायन् having scrutinized अतिदीर्घे very long जीविते in living रमेत exult.

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्सांपराये महति ब्रूहि नस्तत्।
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥२९॥

Oh Death, tell us that in which men have this doubt, and that which is in the great passing ; no other boon does Nachiketas choose, than this which enters into the secret. 29.

मृत्यो Oh Death, यस्मिन् in which महति supreme सांपराये in the passing on यत् what इदं this विचिकित्सन्ति (they) doubt, नः to us तत् that ब्रूहि tell. यः that अयं this गूढं mystery अनुप्रविष्टः has entered वरः boon तस्मात् than that अन्यं other नचिकेताः Nachiketas न वृणीते does not choose.

Second Chapter.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः।
तयोः श्रेय आददानस्य साधुर्भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥१॥

(Death said)— One thing is beneficial, while another is pleasanter. These two, serving different ends, bind man ; happiness comes to him, who, of these, chooses the good ; whoso chooses the pleasant has to lose the goal. 1.

अन्यत् different श्रेयः the good (beneficial) उत and अन्यत् different एव indeed प्रेयः pleasanter ते they उभे both नानार्थे of different aims पुरुषं man सिनीतः bind. तयो of these two श्रेयः the good आददानस्य of him who accepts साधुः good भवति becomes; उ and (सः he) अर्थात् from the goal हीयते is made to loose यः who प्रेयः the pleasanter वृणीते chooses.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मंदो योगक्षेमाद्वृणीते ॥२॥

Both the better and the pleasanter approach the man ; the wise man examines both and discriminates. Indeed, the wise man prefers the better to the pleasanter ; the fool chooses the pleasanter through avarice and attachment. 2.

श्रेयः the better च and प्रेयः the pleasanter च and मनुष्यं man एतः approach. धीरः the wise तौ those two संपरीत्य examining from all sides (*lit.* going all round) विविनक्ति discriminates. हि yea, धीरः the wise प्रेयसः to the pleasanter श्रेयः the better अभिवृणीते prefers मंदः the fool योगक्षेमात् (योगः the acquirement of the desired things, and क्षेमः the preservation of the obtained) through avarice and attachment प्रेयः the pleasanter वृणीते chooses.

स त्वं प्रियान्प्रियरूपांश्च कामानभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैतां सृंकां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥३॥

Oh Nachiketas, thou hast renounced desires, that are pleasant and appear pleasant, after thinking over them. Thou hast not taken this garland of wealth, in which many mortals sink. 3.

नचिकेतः Oh Nachiketas! स त्वं thou प्रियान् pleasant प्रियरूपान् pleasant in appearance च and कामान् desires अभिध्यायन् having pondered अत्यस्राक्षीः renounced. वित्तमयीं of wealth एतां this सृंकां the garland न अवाप्तः has not obtained, बहवः many मनुष्याः men यस्यां in which मज्जन्ति sink.

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥४॥

These two are wide apart, opposite, and leading to different ways, known as ignorance and knowledge. I regard Nachiketas as desirous of knowledge ; numerous desires, could not shake thee. 4.

अविद्या ignorance या what च and विद्या knowledge इति thus ज्ञाता is known एते these दूरं wide, greatly विपरीते opposite विषूची leading to different ends. नचिकेतसं Nachiketas विद्याभीप्सिनं desirous of knowledge मन्ये I consider. बहवः many कामाः desires त्वा thee न अलोलुपन्त did not shake.

अविद्यायामंतरे वर्तमानाः स्वयं धीराः पंडितंमन्यमानाः ।
दंद्रम्यमाणाः परियन्ति मूढा अंधेनैव नीयमाना यथांधाः ॥५॥

Living in the midst of ignorance, self-wise, regarding themselves learned, the deluded ones go round and round staggering to and fro like blind men led by one who is himself blind. 5.

अविद्यायां in ignorance अंतरे in the midst वर्तमानाः existing स्वयं themselves धीराः wise पंडितंमन्यमानाः fancying themselves as learned scholars, दंद्रम्यमाणाः staggering to and fro मूढाः fools परियन्ति go round and round यथा as अंधेन by a blind man एव verily नीयमानाः led अंधाः blind men.

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥६॥

The passing on appears not to him who is childish, who blunders, who is deluded by the delusion of wealth ; thinking "this is the world none other," he gets into my power again and again. 6.

सांपरायः the passing on from death onwards बालं to the child वित्तमोहेन by the delusion of wealth मूढं befooled, deluded प्रमाद्यन्तं him who blunders न प्रतिभाति appears not अयं this लोकः the world (अस्ति is) परः other न अस्ति does not exist इति thus मानी he who thinks पुनः पुनः again and again मे my (*i.e.* Death's) वशं control आपद्यते falls into.

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः॥७॥

He who is not obtainable by many even for hearing, whom, many, though hearing, know not; the expounder of him is a wonder; and clever the obtainer of him; a wonder, the knower of him instructed by the able. 7.

यः who (the Atman) बहुभिः by many श्रवणाय for hearing अपि even, न लभ्यः is not obtainable. बहवः many शृण्वन्तः those who hear अपि even यं whom न विद्युः cannot know. अस्य its वक्ता the teacher आश्चर्यः wonderful, अस्य its लब्धा the obtainer (the pupil) कुशलः clever, कुशलानुशिष्टः taught by able preceptor ज्ञाता the knower आश्चर्यः wonderful.

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः।
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

This ātman cannot easily be known, if taught by an inferior person, being variously considered. Unless taught by another, there is no knowing of it, for He is inconceivably more subtle than what is of subtle measure. 8.

एषः this (Atman) अवरेण inferior नरेण by a man प्रोक्तः told (instructed) न सुविज्ञेयः not easily comprehended (भवति becomes (यस्मात् अनेकैः because by many एषः this) बहुधा variously चिन्त्यमानः thought of (भवति becomes.) अनन्यप्रोक्ते unless taught by another अत्र to it गतिः way न अस्ति there is not. हि because (एषः this) अणुप्रमाणात् than the subtlest अतर्क्यं inconceivably अणीयान् subtler.

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा॥९॥

This idea cannot be reached by mere reasoning- This idea, Oh dearest, leads to good uuderstanding only if taught by another ; thou hast reached it ; Oh, thou art fixed in truth. May we find, Oh, Nachiketas, a questioner like thee. 9.

प्रेष्ठ O Dearest, त्वां thou यां which (knowledge) आपः hast got एषा this मतिः thought about the Atman तर्केण by agrumentation न आपनेया not attainable अन्येन by other प्रोक्ता told सुज्ञानाय comprehension एव indeed (भवति becomes). नचिकेतः O Nachiketas सत्यधृतिः steadfast in truth असि (thou) art बत indeed नः ours त्वादृक् like thee प्रष्टा questioner भूयात् may there be.

जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ।१०॥

(Nachiketas said)—I know that what is considered as easure is unconstant; for, that which is constant is never reached by things which are not constant. Therefore, has Nachiketa fire been propitiated by me with perishable things, and (thus) I have obtained the eternal. 10.

शेवधिः treasure अनित्यं transient इति that अहं I जानामि know, हि for ध्रुवं eternal अध्रुवैः by the non-eternal न not हि verily प्राप्यते is attained; ततः therefore मया by me अनित्यैः transient द्रव्यैः by objects नाचिकेतः Nachiketa अग्निः Fire चितः has been built up नित्यं the eternal प्राप्तवान् अस्मि I have obtained.

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानंत्यमभयस्य पारम् ॥
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः॥११॥

(Death said)—The obtainment of all the desires. stay of the universe, the endless fruit of sacrifices, the other shore of fearlessness, the praiseworthy, the great and boundless goal, all these hast thou beheld, and being intelligent, Oh Nachiketas, hast boldly rejected all else. 11.

नचिकेतः O Nachiketas ! कामस्य of desires आप्तिं the obtainment जगतः of the universe प्रतिष्ठां the stay, क्रतोः of the rites आनंत्यं the eternal fruit, अभयस्य of the freedom from fear पारं the shore, स्तोमं the adorable महत् the great, उरुगायं of wide extent प्रतिष्ठां goal दृष्ट्वा having seen (त्वं thou) धीरः (being) intelligent धृत्या with firm resolve (तत् that) अत्यस्राक्षीः hast rejected.

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

Contemplating the shining God through Yogic study of the Self, who is hard to see, lodged in the inmost recess, located in intelligence, dwelling in the body, the ancient one, the intelligent man renounces joy and grief. 12.

दुर्दर्शं very difficult to be seen, गूढं subtle (hidden), अनुप्रविष्टं entered into गुहाहितं seated in the heart (or in intelligence) गह्वरेष्ठं residing within the body, पुराणं ancient तं that देवं effulgent being अध्यात्मयोगाधिगमेन through Yoga study of the self मत्वा contemplating धीरः the wise हर्षशोकौ joy and sorrow, जहाति abandons.

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा विवृतं सद्म नाचिकेतसं मन्ये ॥ १३ ॥

Having heard and well-grasped this, the mortal, tearing off the qualified *Atman* and comprehending him as the subtle *Atman*, rejoices having obtained what causes joy. I regard as wide open (for the *Atman*) a dwelling in Nachiketas. 13.

मर्त्यः the mortal एतत् this (Atman) श्रुत्वा having heard, धर्म्यं अणुं the subtle qualified प्रवृह्य tearing off संपरिगृह्य having comprehended well सः he एतं this (Atman) आप्य having obtained मोदनीयं delighting हि indeed लब्ध्वा obtaining मोदते rejoices. नाचिकेतसं in the form of Nachiketas सद्म the house विवृतं open मन्ये I think.

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्माकृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

What thou seest other than right and other that unright, other than what is done here and what is not, other than the past and the future, speak that. 14.

धर्मात् from right अन्यत्र different अधर्मात् from Adharma अन्यत्र different, अस्मात् from here कृताकृतात् from what is done and what is not done अन्यत्र different, भूतात् from the past च and भव्यात् the future अन्यत्र different तत् that यत् which पश्यसि thou beholdest, तत् that वद speak.

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत्॥१५॥

The word which all the Vedas proclaim, which all acts of austerities speak of, and wishing for which men lead the life of a Brahmacharin, that word I tell thee briefly—It is this—Om. 15.

सर्वे all वेदाः the Vedas यत् which पदं the goal आमनन्ति proclaim, सर्वाणि all तपांसि austerities च and यत् which वदन्ति speak of यत् which इच्छन्तः desiring ब्रह्मचर्यं the life of Brahmacharin चरन्ति lead तत् that पदं word ते to thee संग्रहेण briefly ब्रवीमि I tell—ॐ Om इति एतत् it is.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

This syllable is, indeed, Brahman, this syllable is, indeed the highest; knowing this syllable, whatever one desires is his. 16.

एतत् this अक्षरं syllable एव हि indeed ब्रह्म Brahman एतत् this अक्षरं syllable एव हि परं the highest. एतत् एव हि this indeed अक्षरं syllable, ज्ञात्वा knowing यः who यत् whatever इच्छति desires तस्य his तत् that.

(3) एतदालंबनं श्रेष्ठमेतदालंबनं परम्।
एतदालंबनं ज्ञात्वा ब्रह्मलोके महीयते॥ १७॥

This prop is the best. This prop is the highest. Knowing this prop, one obtains greatness in the world of Brahman. 18

एतत् this आलंबनं support श्रेष्ठं the best एतत् आलंबनं this support परं the supreme; ज्ञात्वा knowing ब्रह्मलोके in the world of Brahman महीयते becomes great.

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव काश्चित्।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥१८॥

The intelligent Atman is not born, nor does he die; he did not come from anywhere nor did he become anything; unborn, constant, eternal, everlasting, ancient,-he is not slain if the body is slain. 18.

विपश्चित् the knowing soul न जायते is not born म्रियते वा or dies. अयं this कुतश्चिन् from anything न बभूव did not become कश्चित् anything अयं this अजः unborn. नित्यः, constant शाश्वतः eternal पुराणः the ancient हन्यमाने being destroyed शरीरे the body न हन्यते is not destroyed.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम्।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥ १९॥

The slayer who thinks of slaying this and the slain who thinks this slain, both these do not understand. This slays not,. nor is slain. 19.

हन्ता the killer चेत् if हन्तुं to kill मन्यते thinks, हतः the killed चेत् if हतं killed मन्यते considers तौ those उभौ both न विजानीतः do not know अयं this न हन्ति kills not न हन्यते nor is killed

(4) अणोरणीयान्महतो महीयानात्मास्य जंतोर्निहितो गुहायाम्।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः॥ २०॥

Subtler than the subtle, greater than the great, in the heart of each living being, the Atman is set. One, free from desire, through tranquility of the senses, sees the glory of the Atman and becomes freed from sorrow. 20.

अणोः than the smallest atom अणीयान् smaller महतः than the biggest महीयान् bigger आत्मा the Atman अस्य this जंतोः of the creature गुहायां in the heart निहितः (अस्ति) is dwelling अक्रतुः the desireless वीतशोकः free from grief धातुप्रसादात् through the tranquility of the senses and the mind आत्मनः of the Atman तं that महिमानं glory पश्यति realises.

Note:—धातुः प्रसादात् is another reading. It should be translated 'through the grace of the Creator.'

आसीनो दूरं व्रजति शयानो याति सर्वतः।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Sitting, he goes far; lying, he goes everywhere. Who else but me deserves to know the God, who is both joyful and joyless? 21.

(अयं आत्मा this Atman) आसीनः sitting दूरं far व्रजति travels. शयानः lying down सर्वतः everywhere याति goes. मदामदं (मद+अमद) joyful and joyless, देवं the effulgent one मदन्यः besides myself कः who ज्ञातुं to know अर्हति is capable.

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम्।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

The intelligent man knowing the Atman, bodiless among bodies, seated firmly among the unstable, great and all-pervading, does not grieve. 22.

शरीरेषु in bodies अशरीरं bodiless अनवस्थेषु among the unstable अवस्थितं stable महान्तं the supreme विभुं all prevading आत्मानं the Atman मत्वा knowing धीरः the wise man न शोचति does not grieve.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥२३॥

This Atman is not to be obtained by the study of the Vedas, nor by intelligence, nor by much hearing; but the Atman can be obtained, only by him whom he chooses. To him, this Atman reveals its true nature.

अयं this **आत्मा** Atman **प्रवचनेन** by the study of the Vedas **न लभ्यः (भवति)** cannot be obtained, **न मेधया** nor by intellect, **न बहुना** nor much **श्रुतेन** by hearing **एषः** this (Atman) **यं** whom **एव** alone **वृणुते** chooses **तेन** by him **लभ्यः** is obtained; **तस्य** him **एषः** this **आत्मा** Atman **स्वां** its own **तनूं** form **विवृणुते** reveals.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

None who has not turned away from bad conduct, whose senses are not under control, whose mind is not concentrated, or whose mind is not peaceful, can obtain this *atman* by knowledge. 24.

दुश्चरितात् from bad conduct **अविरतः** the unrefrained **न** neither, **न अशान्तः** nor the unrestrained from the sense-activities, **न असमाहितः** nor the unconcentrated **न वा अशान्तमानसः** nor one with unpacified mind **प्रज्ञानेन** by knowledge **अपि** even **एनम्** this Atman **आप्नुयात्** can obtain.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

Of whom, the Brahmana and the Kshatriya classes are the boiled rice, and Death but pickles;—who really knows where that Atman is ? 25.

यस्य whose **ब्रह्म** the Brahmana **च** and **क्षत्रं** the Kshatriya **च** also **उभे** both **ओदनः** boiled rice-food **भवतः** become **मृत्युः** Death **यस्य** whose **उपसेचनं** condiment, **सः** He **यत्र** where (**अस्ति** is) (**तत्** that) **इत्था** thus **कः** who **वेद** knows.

Third Chapter.

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पंचाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

There are the two, who enjoy the fruits of their good deeds, being lodged in the cavity of the heart, the supreme seat these, the knowers of Brahman call shadow and light, as also those who maintain five fires and have thrice propitiated the Nachiketa fire. 1.

लोके in this world (in this body) सुकृतस्य of good deeds ऋतं the result (*lit.* the truth) पिबन्तौ enjoying. परमे in the light परार्धे supreme गुहां in intelligence प्रविष्टौ the two who have entered ब्रह्मविदः the knowers of Brahman (तौ them both) छायातपौ (इव) like light and shade वदन्ति say. ये who च likewise पंचाग्नयः the house-holders who maintain the five kinds of sacred fire त्रिणाचिकेताः those who have performed the Nachiketa sacrifice three times.

(5)

यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ।
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥२॥

May we be able to know the Nachikata fire which is the bridge of those who perform sacrifices and also the highest immortal Brahman the fearless farther shore for those, who wish to cross (the ocean of Samsara). 2.

ईजानानां for those who perform sacrifices यः which सेतुः bridge (तं that) नाचिकेतं the Nachiketic sacrifice शकेमहि (we) may be capable of performing. (अपि च and also) तितीर्षतां for those who want to be emancipated (from the bondages of life) अभयं free from fear पारं the farther shore यत् which अक्षरं the imperishable परं the supreme ब्रह्म Brahman (*lit.* the greatest) (तदपि ज्ञातुं शकेमहि we may be able to know That also).

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥३॥ Reins

Know the Atman as the lord of the chariot, the body as the chariot; know intelligence as the driver; and the mind as the reins. 3

आमानं the soul रथिनं the master of the chariot who sits within it विद्धि know; शरीरं the body तु again रथं the chariot एव verily; बुद्धिं the intellect तु again सारथिं the charioteer विद्धि know मनः the mind च and प्रग्रहं the reins.

इंद्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेंद्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥४॥

The senses, they say, are the horses; the objects of the senses is the way; the Atman, the senses and the mind combined, the wise men call the 'enjoyer.' 4.

इंद्रियाणि the senses हयान् horses आहुः they say; विषयान् the sense-objects तेषु to them (the senses) गोचरान् the path. आत्मेंद्रियमनोयुक्तं (आत्मा, इन्द्रियाणि and मनः तैः युक्तं) the Atman united with the senses and the mind (तम् आत्मानम् that Atman) भोक्ता enjoyer इति thus मनीषिणः the wise आहुः say.

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येंद्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥५॥

But of him, who is not possessed of understanding, and whose mind is always uncontrolled, the senses are not controllable as vicious horses of a driver. 5.

यः who तु again सदा always अयुक्तेन unrestrained मनसा with mind अविज्ञानवान् devoid of right understanding भवति is सारथेः of a charioteer दुष्टाश्वाः wicked horses इव like तस्य his इंद्रियाणि senses अवश्यानि uucontrollable भवन्ति become.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येंद्रियाणि वश्यानि सदश्वा इव सारथेः ॥६॥

But of him who knows and has a mind always controlled, the senses are always controllable as the good horses of the driver. 6.

यः who तु but सदा always युक्तेन restrained मनसा with mind, विज्ञानवान् having right understanding भवति is, सारथेः of the charioteer सदश्वाः good horses इव like तस्य his इंद्रियाणि the senses वश्यानि controllable भवन्ति. are.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

But he, whose intellect has no understanding and whose mind is not under control and who is always impure, does not reach that goal and falls into Samsara. 7.

यः who तु but अविज्ञानवान् without the right understanding अमनस्कः thought-less, of uncontrolled mind सदा always अशुचिः impure भवति is, सः he तत् that पदं goal (state) न आप्नोति never attains संसारं the rounds of birth and death च and अधिगच्छति gets into.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८ ॥

But he, who knows, who has his mind under control and who is always pure, reaches that goal from which he is not born again. 8.

यः who तु but विज्ञानवान् having right understanding समनस्कः having the mind under control सदा always शुचिः pure भवति is, स he तु verily तत् that पदं goal आप्नोति obtains यस्मात् from where भूयः again न जायते one is not born.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः परमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

But the man who has a discriminating intellect as the driver and a controlled mind for the reins, reaches the end of the journey i.e., that highest place of Vishnu. 9.

यः who नरः the man विज्ञानसारथिः has intelligence as his charioteer, मनः प्रग्रहवान् has the mind as the well controlled reins, सः he अध्वनः of the journey पारं the end, विष्णोः of Vishnu तत् that परमं the supreme पदं place आप्नोति attains.

इंद्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Higher than the senses, are the objects of the senses; higher than the objects is the mind; higher than the mind is the intellect; and higher than the intellect is the great Atman. 10.

इंद्रियेभ्यः than the senses अर्थाः the objects पराः superior, अर्थेभ्यः than the objects च and मनः the mind परं superior, मनसः than the mind तु again बुद्धिः the intellect परा superior, बुद्धेः than the intellect महान् the Great आत्मा Atman परः superior.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Higher than the great Atman is Avyaktam (the unmanifest). Higher than the Avyaktam is the Purusha; there is nothing beyond the Purusha. That is the end, that is the final goal. 11.

महतः than the Mahat अव्यक्तं the Unmanifest परं superior, अव्यक्तात् than the Unmanifested पुरुषः the Purusha परः supeior पुरुषात् than the Purusha परं superior न किंचित् nothing (अस्ति is); सा that (Purusha) काष्ठा the end सा that परा the supreme गतिः goal.

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥१२॥

The Atman, concealed in all living beings, does not shine; but is seen by subtle seers with keen subtle intelligence. 12.

सर्वेषु all भूतेषु in beings गूढः hidden एषः this आत्मा Atman न प्रकाशते does not shine (reveal), तु but सूक्ष्मदर्शिभिः by the subtle seers अग्र्यया sharp सूक्ष्मया subtle बुद्ध्या intellect दृश्यते is seen.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

The intelligent man should suppress his speech into the mind, sink that into intelligence and intelligence into the great Atman; and that into the peaceful Atman. 13.

प्राज्ञः the wise वाक् speech मनसी in the mind यच्छेत् should merge तत् that mind ज्ञाने आत्मनि in intelligence (lit: in the know-ledge-self) यच्छेत् should merge, ज्ञानं the intelligence महति आत्मनि in the Great Self नियच्छेत submerge, तत् that (Great Self) शान्ते आत्मनि in the Peaceful Self यच्छेत् merge.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धार निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Arise, awake; obtain your boons and understand them. The sharp edge of a razor is impassable;— that path, the intelligent say, is hard to go by. 14.

उत्तिष्ठत arise जाग्रत awake ! वरान् the boons प्राप्य having obtained निबोधत know, realise. निशिता sharp क्षुरस्य of a razor धारा edge, दुरत्यया difficult to cross, दुर्गं hard to tread तत् that पथः path (इति so) कवयः the wise वदन्ति say.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगंधवच्च यत् ।
अनाद्यनंतं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥१५॥

Which is soundless, touchless, formless, undecaying, also tasteless, eternal and scentless; beginningless, endless, higher than the Mahat, and constant;—knowing that man escapes from the mouth of Death. 15.

यत् which अशब्दं without sound, अस्पर्शं without touch, अरूपं without form, अव्ययं undecaying तथा so also अरसं without taste, नित्यं eternal, अगंधवत् without smell अनाद्यनंतं without beginning or end, महतः the Mahat परं superior ध्रुवं immutable तं that (Atman) निचाय्य having realised मृत्युमुखात् from the jaws of death प्रमुच्यते is released.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥१६॥

By telling and hearing the old Nachiketa's story told by Death, the intelligent man attains glory in the world of Brahman. 16.

मेधावी the intelligent man मृत्युप्रोक्तं told by Death सनातनं the ancient नाचिकेतं concerning Nachiketas, उपाख्यानं the story उक्त्वा having related च and श्रुत्वा having heard ब्रह्मलोके in the world of Brahman महीयते is glorified.

य इमं परमं गुह्यं श्रावयेद्ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानंत्याय कल्पते तदानंत्याय कल्पत इति ॥१७

Whoever, with devotion, causes to be recited before an assembly of Brahmans or at the time of Sraddha of the ancestors, this highest secret, that makes for immortality,—secures immortality. 17.

यः who प्रयतः with great devotion परमं supremely गुह्यं mysterious इमं this (story) ब्रह्मसंसदि in the assembly of the Brahmans श्राद्धकाले at the time of the Shradha ceremony, तत् that आनंत्याय for immortality कल्पते makes for.

Fourth Chapter.

पराञ्चि खानि व्यतृणत्स्वयंभुस्तस्मात्पराङ्पश्यति नांतरात्मन्
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

The Self existent created the senses out-going ; therefore, one sees outside and not the Atman within. Some intelligent man, desirous of immortality, with his senses turned inside (from their object), sees the Atman within. 1.

स्वयंभूः : the Self-existent (God) खानि the senses (lit. openings) परांचि going outwards व्यतृणत् created with defects, तस्मात् therefore पराङ् outward पश्यति sees न अंतरात्मन् not the internal self. कश्चित् some धीरः wise man अमृतत्वं immortality इच्छन् desiring आवृत्तचक्षुः with his senses turned inside प्रत्यगात्मानं the inner self ऐक्षत् saw (sees.)

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

The ignorant pursue external pleasures ; they get into the meshes of widespread death : but the intelligent, knowing sure immortality, do not seek the uncertain things here. 2.

बालाः : children पराचः : external कामान् pleasures, अनुयन्ति pursue ते they विततस्य wide-spread मृत्योः of death पाशं snare यन्ति fall into अथ but इह in this world धीराः the wise अध्रुवेषु the non-eternals ध्रुवं the eternal अमृतत्वं immortality विदित्वा having known न प्रार्थयन्ते do not desire.

येन रूपं रसं गंधं शब्दान्स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

It is by that by which alone one knows form, taste, smell, sounds, touch and the pleasures of the sexes. What remains here unknown to that ? This verily is that. 3.

येन एतेन by what रूपं form (light), रसं taste, गंधं smell, शब्दन् sounds, मैथुनान् sexual pleasures स्पर्शान् contacts च and विजानाति knows, अत्र in this किं what else परिशिष्यते remains एतत् this वै verily तन् that (Atman).

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥४॥

By which one perceives both what is in the midst of dreams and what is in the midst of waking ; knowing that to be the great and the all-pervading Atman,—the intelligent man does not grieve. 4.

स्वप्नान्तं the objects of dream, जागरितान्तं the objects of the waking state च and उभौ both येन by which अनुपश्यति sees (तं that) महान्तं great विभुं the all-pervading आत्मानं the Atman मत्वा having realised धीरः the wise man न शोचति grieves not.

य इमं मध्वदं वेद आत्मानं जीवमंतिकात्।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते।एतद्वै तत् ॥५॥

He who knows this atman, honey-eater, the living soul near at hand, lord of what was and what may be, does not seek to hide himself after that, This verily is that. 5.

यः who इमं this मध्वदं the enjoyer of honey जीवं the sustainer of life आत्मानं the Atman भूतभव्यस्य of the past and the future ईशानं the Lord अंतिकात् very near वेद knows (सः he) ततः therefore न विजुगुप्सते does not fear.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत एतद्वै तत् ॥६॥

Who sees him seated within the five elements,—him who was born of Tapas of old, who was born before the waters, and who having entered the cavity of the heart, is therein seated. This verily is that. 6.

यः who पूर्वं in the beginning तपसः of knowledge (penance) जातं born अद्भ्यः to waters पूर्वं prior अजायत was born, गुहां in the heart प्रविश्य having entered भूतेभिः with the elements तिष्ठन्तं dwelling (तं him) यः who व्यपश्यत realises (lit-sees well,) (सः ब्रह्म एव पश्यति he sees verily Brahman.

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत । एतद्वै तत्‌॥७॥

She who is born along with prana manifested as divinity the eater, stands entered into the heart, who was born with the elements. This verily is that. 7.

या who देवतामयी full of divinity अदितिः Aditi (lit. one who eats) प्राणेन in the form of Prana संभवति manifests ; या who भूतेभिः with the elements व्यजायत was created गुहां the heart प्रविश्य having entered तिष्ठन्तीं existing (तां यः पश्यति स ब्रह्म एव पश्यति he who sees her, sees Brahman indeed).

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः
दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत्‌ ॥८॥

The all-knowing fire lodged in the aranis, as the fœtus is well-borne by pregnant women, fit to be worshipped every day by watchful men with oblations. This verily is that. 8.

गर्भिणीभिः by the pregnant women सुभृतः well preserved गर्भः fœtus इव like, अरण्योः in the two fire-sticks निहितः lodged जातवेदाः Omniscient अग्निः the god of fire, जागृवद्भिः by the awake मनुष्येभिः by men हविष्मद्भिः by those who offer oblations to the sacrificial fire दिवे दिवे day after day, ईड्यः worshipful (भवति becomes).

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९ ॥

Whence also the sun rises and where he sets, on that, all the Devas depend. None certainly passes beyond that. This verily is that. 9.

सूर्यः the sun यतः whence उदेति rises यत्र to which अस्तं गच्छति sets च and ; सर्वे all देवाः gods तं to that अर्पिताः are fixed तत् that न कश्चन none उ verily अत्येति transcends.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

What indeed, is here is there ; what is there, that is here again ; from Death to Death he goes, who here sees, as if different. 10.

यत् what एव indeed इह here तत् that अमुत्र there. यत् what अमुत्र there तत् that अनु accordingly इह here, सः he मृत्योः after death मृत्युं death आप्नोति meets यः who इह here नाना इव are if different पश्यति sees.

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

By the mind alone is this be obtained,-"there is no difference here at all." He goes from death to death who sees as if there is difference here. 11.

मनसा by the mind एव alone इदं this आप्तव्यं to be obtained (realised). इह here किंचन whatever नाना difference, variousness न अस्ति does not exist. यः who इह here नाना इव as different पश्यति sees, सः he मृत्योः from death मृत्युं to death गच्छति goes.

अंगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

The Purusha of the size of a thumb, resides in the middle of one's-self, Lord of the past and the future ; one does not then shrink from Him. This verily is That. 12.

अंगुष्ठमात्रः of the size of a thumb पुरुषः the Purusha (person) मध्ये आत्मनि within the body तिष्ठति dwells ; (सः he) भूतभव्यस्य of the past and the future ईशानः lord ततः thenceforward न विजुगुप्सते fears not

ॐ ⑧

अंगुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

The Purusha who is of the size of the thumb is like a flame devoid of smoke and Lord of the past and the future. He alone is now and He is to-morrow too. This verily is That. 13.

अंगुष्ठमात्रः of the size of a thumb पुरुषः the Purusha अधूमकः smokeless ज्योतिः light इव like. भुतभव्यस्य of the past and the future ईशानः lord सः he एव alone अद्य to-day सः he उ also श्वः to-morrow (वर्तिष्यते will continue to exist).

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

As water rained on an impassable height is dispersed over hills, so one who sees the objects as different, runs to waste after them only. 14.

यथा as दुर्गे on the high peak वृष्टं rained उदकं water पर्वतेषु to the hill sides विधावति runs in various ways, एवं so, धर्मान् the attributes पृथक् different पश्यन् one who sees तान् them एव verily, अनुविधावति runs after.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

As pure water poured into pure becomes the same only, so the atman of the thinker who knows thus, becomes ; Oh Gautama. 15.

गौतम O Gautama (Nachiketas) यथा as शुद्धं pure उदकं water शुद्धे (उदके) into pure water सिक्तं poured तादृक् एव the same भवति becomes, विजानतः who knows (the unity) मुनेः of the sage आत्मा self एवं thus भवति becomes.

Fifth Chapter.

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

The city of the unborn, whose knowledge is permanent, has eleven gates ; thinking on him, one does not grieve, and being freed, becomes free. This verily is that. 1.

अजस्य of the unborn, अवक्रचेतसः of undimmed intelligence (lit. of eternally existent intelligence) (आत्मनः of the Atman) एकादशद्वारं with eleven gates पुरं city (अस्ति is) (तं Him) अनुष्ठाय having meditated upon, नरः man न शोचति grieves not च and also विमुक्तः liberated (from the bonds of ignorance), विमुच्यते becomes free (from birth and death.)

हंसः शुचिषद्वसुरंतारिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥२॥

As the sun, he dwells in heaven ; as pervader, in inter-space ; as fire, in the altar ; as guest, in a house ; he dwells in man, dwells in betters, dwells in truth and dwells in thesky. He is all that is born in water, all that is born of earth, all that is born of sacrifices and all that is born of mountain ; the True and the Great. 2.

(सः आत्मा that Atman) शुचिषत् dwelling in the heaven हंसः the sun (lit. one who moves) अंतरिक्षसत् existing in the sky वसुः air वेदिषत् existing on the sacrificial altar होता fire (lit. the sacrificer) दुरोणसत् dwelling in the jar अतिथिः Guest नृषत् dwelling in man, वरसत् dwelling in the superior (gods), ऋतसत् dwelling in the sacrifice, व्योमसत् dwelling in the sky, अब्जाः born in water, गोजाः born on earth, ऋतजाः born in the sacrifice, अद्रिजाः born of the mountains, ऋतं the True, बृहत् the Great.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

He leads the prana upwards and casts the apana downwards; the dwarf seated in the middle, all the gods worship. 3.

प्राणं the Prana ऊर्ध्वं upward उन्नयति sends up अपानं the Apana प्रत्यक् downward अस्यति throws मध्ये in the middle आसीनं seated वामनं the dwarf विश्वे all देवाः gods (i.e. senses) उपासते worship.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

When this atman seated in the body is unstrung and released from the body, what remains here? This verily is That. 4.

अस्य of this शरीरस्थस्य seated within the body, देहिनः of the owner of the body (soul) विस्रंसमानस्य of him who is separated, देहात् from the body विमुच्यमानस्य of him who has been freed, अत्र here (in this body) किं what परिशिष्यते remains.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

Not by prana, nor by apana, does any mortal live; but it is by some other on which these two depend that men live. 5.

मर्त्यः the mortal (the body, or man in the ordinary senses) **कश्चन** ever **न प्राणेन** neither by Prana, **न अपानेन** nor by Apana **जीवति** lives, **तु** but **इतरेण** by something other than these **जीवन्ति** (they) live, **यस्मिन्** on whom **एतौ** these two **उपाश्रितौ** depend.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

To thee, well, Oh Gautama, I will explain the secret ancient Brahman and also how after death, the atman becomes. 6.

गौतम O Gautama (Nachiketas) **हन्त** now **ते** to thee **इदं** this **गुह्यं** the mysterious **सनातनं** the eternal **ब्रह्म** Brahman **प्रवक्ष्यामि** shall tell; (**च** and) **आत्मा** the Self **मरणं** death **प्राप्य** meeting **यथा** what **भवति** happens (becomes) (**तदपि प्रवक्ष्यामि** that also I shall tell).

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Some jivas go into the wombs to be (again) embodied; and others pass into the immoveable;–according to their deeds and to their knowledge. 7.

यथाकर्म according to the deeds **यथाश्रुतं** according to the knowledge, **अन्ये** some **देहिनः** souls who own bodies **शरीरत्वाय** to have a body **योनिं** womb **प्रपद्यन्ते** go **अन्ये** others **स्थाणुं** (lit. immoveable) **अनुसंयन्ति** go.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८॥

This Purusha, who wakes when all sleep, creating desire after desire, that is certainly 'the Pure.' That is Brahman. That same is said to be immortal. All worlds rest on That; none passes beyond That. This verily is That. 8.

यः who एषः this पुरुषः Purusha सुप्तेषु while (we are) asleep कामं कामं different desirable objects निर्मिमाणः shaping जागर्ति remains awake, तत् that एव verily शुक्रं the Pure, तत् that ब्रह्म Brahman; तदेव that also अमृतं immortal उच्यते is called. सर्वे all लोकाः worlds तस्मिन् in that श्रिताः are resting तत् that उ verily कश्चन any one न अत्येति does not transcend.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

As fire, though one, having entered the world, takes a separate form in respect of every form, so does the internal atman of all living things assume a form for every form and yet is outside all forms. 9.

यथा as एकः one single अग्निः fire भुवनं the world प्रविष्टः सन् having entered रूपं रूपं to every form प्रतिरूपः of similar form बभूव becomes तथा so एकः one single सर्वभूतान्तरात्मा the soul that exists in all the beings रूपं रूपं to every form प्रतिरूपः alike भवति becomes च and yet बहिः outside.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

As wind, though one, having entered the world, assumes forms responsive to every form, so does the internal *atman* of all living things, though one, assumes forms responsive to every form and yet is outside them all. 10.

एकः one single वायुः air यथा as भुवनं the world प्रविष्टः सन् having entered रूपं रूपं to the different forms प्रतिरूपः form बभूव becomes; तथा so एकः one सर्वभूतान्तरात्मा the Atman that abides in the heart of all beings रूपं रूपं to the different forms प्रतिरूपः alike (भवति becomes) बहिः outside च and yet.

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

As the sun, the eye of all the world, is not tainted with the external faults of the eyes, so, the one internal *atman* of all living things is not tainted with the world's grief, being external to it. 11.

सर्वलोकस्य of all beings चक्षुः eye सूर्यः the Sun यथा as चाक्षुषैः by ocular बाह्यदोषैः external impurities; न लिप्यते is not contaminated तथा so एकः one सर्वभूतान्तरात्मा the soul that resides in all beings लोकदुःखेन by the miseries of the world न लिप्यते does not get attached, बाह्यः separate.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥१२॥

Sole, controller, the internal *atman* of all living things, who makes his one form diverse,-the intelligent who realize him as seated in one's self, eternal bliss is theirs, not of others. 12.

यः Who एकः one वशी controller सर्वभूतान्तरात्मा the soul of all beings एकं one single रूपं form बहुधा manifold करोति does; तं Him ये those who धीराः wise men आत्मस्थं as existing within the self अनुपश्यन्ति see, तेषां their (एव alone) शाश्वतं eternal सुखं happiness (भवति is), इतरेषां of others न not.

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम्॥१३॥

The One, who, eternal among the non-eternal, (most) intelligent among the intelligent, dispenses desired objects to many,-the intelligent, who realise Him as seated in their selves, theirs is, eternal peace, not of others. 13.

अनित्यानां in the midst of the non-eternals नित्यः the eternal, चेतनानां of the intelligent चेतनः intelligent, एकः one (सन् being) यः who बहूनां of many कामान् desires विदधाति fulfils, ये those धीराः wise men तं Him आत्मस्थं existing within the self अनुपश्यन्ति perceive, तेषां theirs शाश्वती eternal शान्तिः peace, इतरेषां of others न not.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम्।
कथं नु तद्विजानीयां किमु भाति विभाति वा॥ १४॥

'This is that' thus they know the indescribable highest bliss. How shall I know That? Does it shine by itself, or shines by another light? 14.

(यतयः the sages) (तं that) अनिर्देश्यं indescribable परमं supreme सुखं bliss तत् that एतत् this इति thus मन्यन्त think (perceive), नु कथं how तत् that विजानीयां shall (I) know? किमु whether भाति shines (in its own light) वा or विभाति shines by reflection.

न तत्र सूर्यो भाति न चंद्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥ १५॥

The sun does not shine there; nor do the moon and the stars, nor do these lightnings shine. How can this fire? Him shining, all shine after. All this shines by His light. 15.

तत्र there सूर्यः the sun न भाति does not shine चंद्रतारकं न nor the moon and stars. इमाः these विद्युतः lightnings न भान्ति do not shine, अयं this अग्निः fire कुतः how तं Him भान्तं shining एव verily सर्वं all अनुभाति shines after तस्य His भासा by light इदं this सर्वं all विभाति shines.

Sixth Chapter.

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

Root up and branches down is this ancient *ashwattha* tree—That (its root) is pure; That is *Brahman* and that same is called the Immortal. On that, do all worlds rest and none passes beyond that. This verily is That. 1.

ऊर्ध्वमूलः With upward roots अवाक्शाखः with downward branches एषः this सनातनः ancient अश्वत्थः the fig-tree Ashwattha (*lit.* that does not last till tomorrow *i. e.*, perishable) तत् that एव verily शुक्रं the Pure, तत् that ब्रह्म Brahman तत् that एव also अमृतं the Immortal उच्यते is called. सर्वे all लोकाः worlds तस्मिन् in that श्रिताः are resting तत् that उ verily कश्चन any one न अत्येति does not transcend.

यदिदं किंच जगत्सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

Whatever is, this whole universe evolved from *prana*, moves while *prana* is;—a mighty terror, the thunderbolt uplifted ;—those who know this become immortal. 2.

यत् किंच whatever इदं this जगत् universe सर्वं all निःसृतं come out, become manifested, प्राणे in Prana (Saguna Brahman) एजति vibrates एतत् this महत् great भयं terror, उद्यतं raised वज्रं thunder-bolt ये who विदुः know ते they अमृताः immortal भवन्ति become.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पंचमः ॥ ३ ॥

From fear of him, fire burns ; from fear, the sun shines ; from fear, *Indra* and Wind, and Death, the fifth, speed. 3.

अस्य its भयात् from fear अग्निः fire तपति burns, भयात् from fear सूर्यः the Sun तपति shines, इंद्रः Indra च and वायुः wind पंचमः the fifth मृत्युः death धावति proceed (to their functions).

इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

If here one is able to know before the falling of the body, then in the worlds of created things, he becomes fitted for being embodied. 4.

इह here चेत् if शरीरस्य of this body विस्रसः of fall प्राक् before (तत् ब्रह्मन् that Brahman) बोद्धुं to know अशकत् is able, ततः then सर्गेषु लोकेषु in the worlds of creation शरीरत्वाय to get body कल्पते becomes able.

यथाऽऽदर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गंधर्वलोके छायातपयोरिव ब्रह्मलोके॥५॥

As in a mirror, so It is seen within one's self; as in a dream so in the world of the *manes*; as if seen in water, so in the world of the *Gandharvas*; as if in light and shade, so in the world of *Brahma*. 5.

यथा as आदर्शे in a looking glass, तथा so आत्मनि in the self यथा as स्वप्ने in dream तथा so पितृलोके in the world of the manes, यथा as अप्सु in the water तथा so गंधर्वलोके in the world of Gandharvas परिददृशे seen इव as if, ब्रह्मलोके in the world of Brahma छायातपयोः light and shade इव like.

इंद्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

The separate nature of the senses and that which is their rising and setting is of things which come into being irrespective of Him (the Atman); the wise man, knowing thise sorrows not. 6.

प्रथक् उत्पद्यमानानां of those of separate origin इंद्रियाणां of the senses पृथक् separate भावं existence उदयास्तमयौ rising and setting च and यत् which धीरः the wise man मत्वा having known न शोचति grieves not.

इंद्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

Higher than the senses is the mind ; higher than the mind is the intellect ; above the intellect is the great *atman* ; higher than the *mahat* is *Avyaktam*. 7.

इंद्रियेभ्यः than the senses मनः the mind परं higher मनसः than the mind सत्त्वं the intellect (*Buddhi*) उत्तमं superior (*i. e.*, subtler and beyond), महान् आत्मा the Great Atman सत्त्वात् than the Intellect अधि beyond महतः than the Great अव्यक्तं the Unmanifested (*Prakriti*) उत्तमं superior.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिंग एव च ।
यं ज्ञात्वा मुच्यते जंतुरमृतत्वं च गच्छति ॥ ८ ॥

Higher than the *Avyaktam* is *Purusha*, all-pervading and devoid of distinctive marks ; whom knowing the mortal is freed and attains immortality. 8.

व्यापकः all-pervading अलिंगः devoid of all distinctive marks (*i. e.*, imperceptible to the senses) एव verily पुरुषः the Purusha तु also अव्यक्तात् than the Unmanifested च also परः beyond. जंतुः creature यं whom ज्ञात्वा having known मुच्यते is emancipated अमृतत्वं immortality च also गच्छति attains.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥९॥

His form stands not within the fold of vision. None sees him with the eye. By the heart, by the thought, by the mind, is he revealed. Those who know that become immortal. 9.

अस्य His रूपं form संदृशे in sight न तिष्ठति stands not कश्चित् anyone एनं Him चक्षुषा with the eye न पश्यति cannot see. हृदा by the heart मनीषा by the controller of the mind (*i. e.*, Intellect) मनसा by the mind (सः He) अभिक्लृप्तः is revealed ये who एनं Him विदुः know ते they अमृताः immortal भवन्ति become.

यदा पंचावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ १० ॥

When the five sources of knowledge stand still along with the mind, and the intellect cannot work, that state they call the highest. 10.

यदा when पंच five ज्ञानानि the senses of perception मनसा सह with the mind अवतिष्ठन्ते do not work तां that परमां the supreme गतिं state आहुः they say.

तां योगमिति मन्यन्ते स्थिरामिंद्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

This they call *yoga*, the firm control of the senses. Then one becomes undistracted; for otherwise, *yoga* is (often) acquired and lost as well. 11.

तां that स्थिरां firm इंद्रियधारणां control of the senses योगं Yoga इति मन्यन्ते is what they call तदा then अप्रमत्तः free from the vagaries of the mind भवति becomes ; हि because योगः the Yoga प्रभवाप्ययौ acquisition and loss.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

Not by speech, not by mind, not by the eye, can he be attained; except in the case of him who says 'He is,' how can that be known? 12.

(स आत्मा that Atman) वाचा by speech न एव verily not मनसा by mind न एव not even चक्षुषा by eyes न एव not also प्राप्तुं to obtain शक्यः can be ; अस्ति is इति thus ब्रुवतः of him who speaks अन्यत्र besides तत् That कथं how उपलभ्यते is comprehended.

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

He should be known by the thought that 'He exists' and also as He really is. Of these two, when one knows Him to exist, then His real nature becomes revealed. 13.

उभयोः of the two तत्त्वभावेन as the reality अस्ति is (being) इति thus एव alone उपलब्धव्यः is to be realised. अस्ति is (being) इति thus उपलब्धस्य to him who has realised तत्त्वभावः the true nature प्रसीदति reveals.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

When all desires clinging to the heart of one fall off, then the mortal becomes immortal and he attains *Brahman* while here. 14.

अस्य his हृदि in the heart श्रिताः dwelling सर्वे all कामाः desires यदा when प्रमुच्यन्ते are destroyed अथ then मर्त्यः the mortal अमृतः immortal भवति becomes. अत्र here (in this body) ब्रह्म Brahman समश्नुते attains.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रंथयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ १५ ॥

When here all the knots of the heart are sundered, then the mortal becomes immortal. Thus much, the instruction. 15.

इह here (in this body) हृदयस्य of the heart सर्वे all ग्रंथयः knots यदा when प्रभिद्यन्ते are rent asunder अथ then मर्त्यः the mortal अमृतः immortal भवति becomes. एतावत् up to this अनुशासनं the instruction.

ॐ

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ १६ ॥

A hundred and one are the nerves of the heart. Of them, one has gone out piercing the head ; one who goes up through it, attains immortality ; others, at the time of death, are for taking him to diverse ways. 16.

हृदयस्य of the heart शतं hundred एका च and one नाड्यः nerves (सन्ति are) तासां of them एका one मूर्धानं the crown of the head अभिनिःसृता gone out through तया by that ऊर्ध्वं upward आयन् one going अमृतत्वं immortality एति attains अन्याः others विष्वङ् differently उत्क्रमणे at the time of departing भवन्ति become.

अंगुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुंजादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

The *Purusha* of the size of a thumb, the internal *atman*, is always seated in the heart of all human beings ; one should draw him out from one's own body boldly, as stalk from *munja* grass ; one should know him as pure and immortal ; yea one should know him as pure and immortal. 17.

अंगुष्ठमात्रः of the size of a thumb पुरुषः the Purusha अंतरात्मा the inner soul सदा always जनानां of human beings हृदये in the heart सन्निविष्टः is dwelling ; मुंजात् from munja grass ईषीकां the stalk इव like स्वात् one's own शरीरात् from the body तं Him धैर्येण with boldness प्रवृहेत् should separate तं Him शुक्रं pure अमृतं mmortal विद्यात् should know.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥१८॥

Then *Nachiketas* having acquired this knowledge imparted by Death and also all the instruction about *yoga*, attained *Brahman*, having become free from taint and death; so does another also, who may thus know the nature of the *atman*. 18

अथ then नचिकेतः Nachiketas मृत्युप्रोक्तां told by Death एत this विद्यां knowledge कृत्स्नं whole योगविधिं process of Yoga च and लब्ध्वा having got विरजः free from all impurities विमृत्युः free from death (*i. e.*, desires, passions etc.) (भूत्वा having become) ब्रह्मप्राप्तः realised Brahman (अभूत् became) अन्यः other यः who अपि एवं also thus अध्यात्मं the inner self एवंवित् he who knows thus (ब्रह्मप्राप्तो भवति attains Brahman).

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Let Him protect us both! Let Him save us both! Let us acquire strength together; may our study be bright! May we not hate.

Om! Peace! Peace! Peace!

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